CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY EVENING, JANUARY 2, 1824. No. 21.

Miscellaneous Selections.

EXTRACT FROM CHANNING'S SERMON.

(Concluded from our last.)

Fifthly. Having thus stated our views of the highest object of Christ's mission, that it is the recovery of men to virtue, or holiness, I shall now, in the last place, give our views of the *nature of Christian virtue* or *true holiness.* We believe that all virtue has its foundation in the moral nature of man, that is, in conscience, or his sense of duty, and in the power of forming his temper and life according to conscience. We believe that these moral faculties are the grounds of responsibility, and the highest distinctions of human nature, and that no act is praiseworthy, any farther than it springs from their exertion. We believe, that no dispositions, infused into us without our own moral activity, are of the nature of virtue, and therefore, we reject the doctrine of irresistible divine influence on the human mind, moulding it into goodness, as marble is hewn into a statue. Such goodness, if this word may be used, would not be the object of moral approbation, any more than the instinctive affections of inferior animals, or the constitutional amiableness of human beings.

By these remarks, we do not mean to deny the importance of God's aid or Spirit; but by his Spirit we mean a moral, illuminating, and persuasive influence, not physical, not compulsory, not involving a necessity of virtue. We object strongly to the idea of many Christians respecting man's impotence and God's irresistible agency on the heart, believing that they subvert our responsibility and the laws of our moral nature, that they make men machines, that they cast on God the blame of all evil deeds, that they discourage good minds, and inflate the fanatical with wild conceits of immediate and sensible inspiration.

Among the virtues, we give the first place to the *love of God.* We believe, that this principle is the true end and happiness of our being, that we were made for union with our Creator, that his infinite perfection is the only sufficient object and true resting place for the insatiable desires and unlimited capacities of the human mind, and that without him, our noblest sentiments, admiration, veneration, hope, and love, would wither and decay. We believe too, that the love of God is not only essential to happiness, but to the strength and perfection of all the virtues; that conscience, without the sanction of God's authority and retributive justice, would be a weak directer; that benevolence, unless nourished by communion with his goodness, and encouraged by his smile, could not thrive amidst the selfishness and thanklessness of the world; and that self-government, without a sense of the divine inspection, would hardly extend beyond an outward and partial purity. God, as he is essentially goodness, holiness, justice, and virtue, so is he the life, motive, and sustainer of virtue in the human soul.

But whilst we earnestly inculcate the love of God, we believe that great care is necessary to distinguish it from counterfeits. We think that much, which is called piety, is worthless. Many have fallen into the error, that there can be no excess in feelings, which have God for their object; and, distrusting as coldness, that self-possession, without which virtue and devotion lose all their dignity, they have abandoned themselves to extravagances, which have brought contempt on piety. Most certainly, if the love of God be that, which often bears its name, the less we have of it, the better. If religion be the shipwreck of the understanding, we cannot keep too far from it. On this subject, we always speak plainly. We cannot sacrifice our reason to the reputation of zeal. We owe it to truth and religion, to maintain, that fanaticism, partial insanity, sudden impressions, and ungovernable transports, are any thing, rather than piety.

We conceive, that the true love of God is a moral sentiment, founded on a clear perception, and consisting in a high esteem and veneration of his moral perfections. Thus, it perfectly coincides, and is in fact the same thing, with the love of virtue, rectitude, and goodness. You will easily judge, then, what we esteem the surest and only decisive signs of piety. We lay no stress on strong excitements. We esteem *him*, and *him only*, a pious man, who practically conforms to God's moral perfections and government; who shows his delight in God's benevolence, by loving and serving his neighbour; his delight in God's justice, by being resolutely upright; his sense of God's purity, by regulating his thoughts, imagination, and desires; and whose conversation, business, and domestic life are swayed by a regard to God's presence and authority. In all things else men may deceive themselves. Disordered nerves may give them strange sights, and sounds, and impressions.—Texts of Scripture may come to them, as from heaven.—Their whole souls may be moved, and their confidence in God's favour be undoubting. But in all this there is no religion. The question is, do they love God's commands, in which his character is fully displayed, and give up to these their habits and passions. Without this, ecstacy is a mockery. One surrender of desire to God's will is worth a thousand transports. We do not judge of the bent of men's minds by their raptures, any more than we judge of the direction of a tree during a storm. We rather suspect loud profession, for we have observed, that deep feeling is generally noiseless, and least seeks display.

We would not, by these remarks, be understood as wishing to exclude from religion warmth, and even transport. We honour, and highly value true religious sensibility.—We believe, that Christianity is intended to act powerfully on our whole nature, on the heart, as well as the understanding and the conscience. We conceive of heaven as a state where the love of God will be exalted into an unbounded fervour and joy; and we desire, in our pilgrimage here, to drink into the spirit of that better world. But we think, that religious warmth is only to be valued, when it springs naturally from an improved character, when it comes unforced, when it is the recompense of obedience, when it is the warmth of a mind which understands God by being like him, and when, instead of disordering, it exalts the understanding, invigorates conscience, gives a pleasure to common duties, and is seen to exist in connexion with cheerfulness, judiciousness, and a reasonable frame of mind. When we observe a fervour, called religious, in men whose general character expresses little refinement and elevation, and whose piety seems at war with reason, we pay it little respect. We honour religion too much to give its sacred name to a feverish, forced, fluctuating zeal, which has little power over the life.

Another important branch of virtue we believe to be love to Christ. The greatness of the work of Jesus, the spirit with which he executed it, and the sufferings which he bore for our salvation, we feel to be strong claims on our gratitude and veneration. We see in nature no beauty to be compared with the loveliness of his character, nor do we find on earth a benefactor, to whom we owe an equal debt. We read his history with delight, and learn from it the perfection of our nature. We are particularly touched by his death, which was endured for our redemption, and by that strength of charity which triumphed over his pains. His resurrection is the foundation of our hope of immortality. His intercession gives us boldness to draw nigh to the throne of grace, and we look up to heaven with new desire, when we think, that if we follow him here, we shall there see his benignant countenance, and enjoy his friendship for ever.

I need not express to you our views on the subject of the *benevolent virtues.* We attach such importance to these, that we are sometimes reproached with exalting them above piety. We regard the spirit of love, charity, meekness, forgiveness, liberality, and beneficence, as the badge and distinction of Christians, as the brightest image we can bear of God, as the best proof of piety. On this subject I need not, and cannot enlarge; but there is one branch of benevolence, which I ought not to pass over in silence, because we think that we conceive of it more highly and justly, than many of our brethren. I refer to the duty of candour, charitable judgment, especially towards those who differ in religious opinion. We think, that in nothing have Christians so widely departed from their religion, as in this particular. We read with astonishment and horror, the history of the church, and sometimes when we look back on the fires of persecution, and the zeal of Christians in building up walls of separation, and in giving up one another to perdition, we feel as if we were reading the records of an infernal, rather than a heavenly kingdom. An enemy to our religion, if asked to describe a Christian, would, with some show of reason, depict him as an idolator of his own distinguishing opinions; covered with badges of party; shutting his eyes on the virtues, and his ears on the arguments of his opponents; arrogating all excellence to his own sect, and all saving power to his own creed; sheltering under the name of pious zeal, the love of domination, the conceit of infallibility and the spirit of intolerance; and trampling on men's rights under the pretence of saving their souls.

We can hardly conceive of a plainer obligation on beings of our frail and fallible nature, who are instructed in the duty of candid judgment, than to abstain from condemning men of apparent conscientiousness and sincerity, who are chargeable with no crime but that of differing from us in the interpretation of the Scriptures, and differing too on topics of great and acknowledged obscurity. We are astonished at the hardihood of those, who, with Christ's warnings sounding in their ears, take on them the responsibility of making creeds for his church, and cast out professors of virtuous lives for imagined errors, for the guilt of thinking for themselves. We know that zeal for truth is the cover for this usurpation of Christ's prerogative; but we think that zeal for truth, as it is called, is very suspicious, except in men, whose capacities and advantages, whose patient deliberations, and whose improvements in humility, mildness, and candour, give them a right to hope that their views are more just, than those of their neighbours. Much of what passes for a zeal for truth, we look upon with little respect, for it often appears to thrive most luxuriantly, where other virtues shoot up thinly and feebly; and we have no gratitude for those reformers, who would force upon us a doctrine, which has not sweetened their own tempers, or made them better men than their neighbours.

We are accustomed to think much of the difficulties attending religious inquiries; difficulties springing from the slow developement of our minds, from the power of early impressions, from the state of society, from human authority, from the general neglect of the reasoning powers, from the want of just principles of criticism, and of important helps in interpreting Scripture, and from various other causes. We find, that on no subject have men, and even good men, engrafted so many strange conceits, wild theories, and fictions of fancy, as on religion; and remembering, as we do, that we ourselves are sharers of the common frailty, we dare not assume infallibility in the treatment of our fellow Christians, or encourage in common Christians, who have little time for investigation, the habit of denouncing & contemning other denominations, perhaps more enlightened and virtuous than their own. Charity, forbearance, a delight in the virtues of different sects, a backwardness to censure & condemn, these are virtues, which, however poorly practised by us, we admire and recommend, and we would rather join ourselves to the church in which they abound than to any other communion, however elated with the belief of its own orthodoxy, however strict in guarding its creed, however burning with zeal against imagined error.

I have thus given the distinguishing views of those Christians in whose names I have spoken. We have embraced this system, not hastily or lightly, but after much deliberation; and we hold it fast, not merely because we believe it to be true, but because we regard it as purifying truth, as "a doctrine according to godliness," as able to "work mightily" and to "bring forth fruit" in them who believe. That we wish to spread it, we have no desire to conceal; but we think, that we wish its diffusion, because we regard it as more friendly to practical piety and pure morals, than the opposite doctrines, because it gives clearer and nobler views of duty, and stronger motives to its performance, because it recommends religion at once to the understanding and the heart, because it asserts the lovely and venerable attributes of God, because it tends to restore the benevolent spirit of Jesus to his divided and afflicted church, and because it cuts off every hope of God's favour, except that which springs from practical conformity to the life and precepts of Christ. We see nothing in our views to give offence, save their purity, and it is their purity, which makes us seek and hope their extension through the world.

In the Monthly Repository for June 1823, published at Hackney, England, is quite an interesting account of the different orders of the denomination of Christians called Baptists, in this country. This account appears to have been furnished in a letter to Mr G. Smallfield of Hackney, (England) by Mr Reuben Potter, Jr. of Cumberland, R.I. an Elder of the Society of *Christians*, and editor of the "Gospel Palladium" a religious newspaper published at Warren, R. I.—A letter of Mr Smallfield in reply to this has lately been published in the Gospel Palladium. We propose in our next, to give this letter to our readers, either wholly or in part. The following extracts are from Mr Potter's letter:

"There are in the United States, nominally, five denominations of Baptists, viz. Calvinistic Seventh-day, Six-principle, and Free-will Baptsts, and Christians. These are also properly, classed under the two following heads, as expressive of their peculiar tenets, viz. the Calvinistic and Arminian Baptists. The Calvinistic answer to your 'Particular,' and the Arminian to your 'General Baptists.' The former denomination is considered Calvinistic; the four latter, Arminian: and in order to give you some idea of them, we will speak of them, under their respective heads.

"I. CALVINISTIC OR PARTICULAR BAPTISTS.

"As you evince no wish to be informed concerning this denomination, but little will be said. In most of the States they have become popular, and embrace many large and flourishing churches. Their preachers are better educated than those of any other Baptist denomination. Certain feuds, which have recently crept into some of their associations, have deprived them of some of their most popular preachers, with their respective churches, and threaten material prejudice to the denomination at large. The principal subject of contention is the doctrine of the *Trinity*, which the disaffected essay to deny, and thereby invariably subject themselves to excommunication. This denomination is strictly Calvinistic, and its communion partakes of the same restrictive character; being *open* to none except those of their own 'faith and order.'

"II. GENERAL BAPTISTS.

"1. *Seventh-day Baptists.*—This denomination being of European origin, perhaps your knowledge of it is sufficient; however, I will observe, they have an association called 'Seventh-Day Baptist General Conference,' consisting of (according to their minutes for 1821) sixteen churches, and embracing perhaps between two and three thousand members. Owing to the inconvenience of observing the Seventh Day in communities where the First day is more generally considered the Christian Sabbath, this people had greatly decreased until 1805, since which they have realized some very salutary accessions to their communion. Mr Bailey (Secretary of the General Conference) has represented his people to be Trinitarian, which is not the case as it regards them as a people, some of their preachers being strenuous Unitarians. They publish a quarterly Magazine, which is principally devoted to the dissemination of their own favorite views. There are also a few other churches scattered round in various parts of the United States, which are a species of that order, but being believers in an open communion, &c., they are not associated with the General Conference.

"2. *Six-Principle Baptists.*—This sect of Baptists consists of about fifteen churches in the United States, and the probable number of communicants is 1500. They pretend to derive their name from the preceding part of Hebrews, to which they profess a close adherence. In doctrine they are Anti-Calvinistic, and are Trinitarian, and in their communion they are limited to their own 'faith and order' exclusively. The imposition of hands 'subsequent to baptism' is thought an indispensible pre-requisite to church membership. For a few years past they appear to have experienced no material increase or diminution.

"3. *Free-will Baptists.*—The first church belonging to this denomination was planted in the town of New-Durham, State of New-Hampshire, in the year 1780; since which their increase has been and continues to be, rapid and regular, and they are now scattered throughout various parts of all the Northern States.—On examination of the minutes for December 1822, I find reported 213 regular churches and 10,025 members. In sentiment they are Arminian and Trinitarian, but their communion is accessible to Christians of regular standing, of all denominations. The ministers of this sect, like the Methodist circuit preachers, accustom themselves to travel and preach, though some of them attend more particularly to the superintendence of the churches. Their churches are organized into what they call Quarterly Meetings, and these Quarterly Meetings elect, by delegation, yearly meetings, in which the more important business of the denomination is transacted.

"4. *Christians.*—This sect has always been considered a species of the Baptists, as they administer baptism in no other way than by *immersing* the candidate. They quote Acts xi. 26, xxvi. 28, 1 Peter iv. 16, in defence of the name which they have assumed, and by which they seek only to know and be known as a people; regarding all others as the invention of men. The first church of this denomination was planted at Portsmonth, N. H. in the year 1803, since which they have spread extensively throughout nearly all the Northern and Southern, Eastern and Western states, and are now the most numerous of all the General Baptists. They have now about *two hundred and fifty churches*, and their communicants are computed at between 15 and 20 thousand. Many of their churches are large and respectable; and the whole of them are organized into Conferences, and these Conferences have erected another, by delegation, called '*The United States' General Annual Christian Conference*,' which convenes in the month of September, and usually continues in session about a week. The subordinate Conferences are, at present, thirteen in number. The Christian denomination, being the last that has arisen in America, has experienced great opposition from old and popular sectaries; but their preachers, being fired with a holy zeal, and accustomed to '*endure hardships as good soldiers*, have pressed through violence, borne reproach, and, by the grace of God, have reaped an abundant harvest. They have many of the peculiarities of a denomination yet in its infancy. Useless forms and ceremonies they profess to reject, and are in the custom of adopting scriptural expressions, and rejecting what they regard as the 'doctrines and commandments of men.' They disclaim the application of the term Rev. to the clergy, on the ground that it belongs to Deity alone.—They are in sentiment Anti-Calvinistic and Anti-Trinitarian. They receive the Scriptures as their *only* rule of faith and practice; consequently reject all other creeds and articles of faith.

Love is the fountain and principle of all practical virtue. But love itself requires some regulation to direct its exertions; some law to guide its motions; some rule to prevent its abberrations; some guard to hinder that which is vigorous from becoming eccentric. With such a regulation, such a law, such a guard, the divine ethics of the Gospel have furnished us.

Party violence thinks it can never reside far enough from the side it opposes.

Christian Register.

BOSTON, FRIDAY, JANUARY 2, 1824.

Massachusetts Peace Society.—The Anniversary of this respectable and most benevolent institution was celebrated on the evening of the 25th ult. in the Old South Church, in this city. A meeting was held for the transaction of business in the vestry of the Old South, one hour previously to the public exercises. On this occasion the annual report of the Corresponding Secretary, the venerable Dr Worcester, was read. It gave an encouraging view of the operations of the society. Although the circulation of the peace tracts during the past year, has been less than in the preceding year, owing to the delinquency of some members in the payment of their annual subscriptions, yet the spirit and principles of peace appear to be gaining ground in various parts of this country and of Europe. The friends of peace have the satisfaction of frequently hearing of the formation of societies for the diffusion of pacific principles. After the transaction of the usual business, the meeting in the vestry was adjourned, and the members repaired to the church to attend the public services. The meeting was opened by prayer by the Rev. Mr Dwight.—The other services consisted of an Address by Tyler Bigelow, Esq. of Watertown,—and music appropriate to the occasion. The Address was a highly appropriate, and well written performance, and indicated not only much natural force of mind and justness of thought, but extensive research. It was unanimously voted by the society to request a copy for publication. After the Address, a collection was taken in aid of the benevolent objects of the society. The sum contributed was $62,04.

The annual meeting for the election of the officers of this society was held on the 9th ult.

The following gentlemen were then elected as officers for the ensuing year.

Hon. WILLIAM PHILLIPS, *President.*
Hon. THOMAS DAWES, *Vice President.*
Rev. THADDEUS M. HARRIS, D. D., *Rec. Sec.*
Mr DAVID REED, *Treasurer.**
Rev. NOAH WORCESTER, D. D. *Cor. Sec'ry.*
Rev. JOHN FOSTER, D. D. *2nd Cor. Sec'ry.*

Trustees.

Rev. John Foster, D. D.
Rev. Abiel Holmes, D. D.
Levi Hedge, Esq.
John Tappan, Esq.
John Kenrick, Esq.
William Wells, Esq.

The Executive Committee of the Society are appointed by the Trustees who have not yet met for that purpose.

*Those members who are indebted to the society, for the subscriptions of past years are informed that payment may be made at the Office of the Christian Register, No. 4, Spear's buildings, Congress-street, Boston.

Jews Society. On the evening of the 22 ult. a meeting was held in Providence, by a respectable number of citizens, for the purpose of forming a society auxiliary to the New-York Society for ameliorating the condition of the Jews. It was voted to form a society, to be called the "Providence Auxiliary Society for ameliorating the condition of the Jews." A constitution was proposed and accepted. Every person paying fifty cents will be considered a member of the society. The payment of five dollars will constitute a person a member for life. The additional payment of five dollars will constitute a person a Manager. The "*American Society for Meliorating the Condition of the Jews,*" and which is located in the city of New-York, was incorporated by the legislature of that State, April, 14, 1820. The object of this institution may be understood from the following article of their constitution.

"II. The object of this Society shall be to invite and receive, from any part of the world, such Jews as do already profess the christian religion, or are desirous to receive christian instruction, to form them into a settlement, and to furnish them with the ordinances of the gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received, unless he comes well recommended for morals and industry, and without charge to this Society; and both his reception and continuance in the settlement, shall be at all times at the discretion of the Directors."

Course of study.—A work is advertised as in the press at Washington, entitled "A course of study, preparatory to the bar or senate, to which is annexed a memoir of the private or domestic life of the Romans," by George Watterston Esq. librarian to Congress.

Religious Newspapers. The gentleman who has for six years past edited the Boston Recorder, and who is understood to have been the Rev. Mr Storrs of Braintree, has informed the public that his connexion with that paper as its editor, has ceased with the volume just completed. It is understood however that this arrangement has taken place, not on account of any disagreement between this gentleman and the proprietor of the paper, but from the necessity which he feels of relinquishing his editorial labours, in order to the faithful discharge of his ministerial duties.

In his closing address to his readers, the editor of the paper, after taking a brief view of the state and prospects of a number of the benevolent associations of the present period, and also of the state of religion generally, proceeds to speak of the cause there is for encouragement, under all the obstacles that are opposed to the efforts of the benevolent, and also of the ground we have to believe, from "the sign of the times," that the predictions of the prophets respecting the "latter day glory," are about to be fulfilled. In this connection he introduces the following curious remarks upon which we leave our readers to make their own comments, only requesting them, after they have read them, to turn over, and read with particular attention the last paragraph in the second column of our first page.

"And in this view, we may not only regard the convulsions that are taking place among the nations without alarm, but also the prevalence of religious errors in christian lands. Infidelity abounds not only in the same undisguised shape, but with the same spirit essentially, under fairer names. "The devil has come down in great wrath, knowing that his time is short." The apostles of Christ were never more active than are the apostles of error now. And this is doubtless abundant occasion for fresh zeal, and increased effort on the part of all Zion's friends."

We understand that Mr Louis Dwight will hereafter conduct the editorial department of the Recorder.

Boston Telegraph. A new paper was issued in this city, on Thursday, under this title. We understand it commences with a very respectable patronage. It cannot, perhaps, be strictly called a religious paper, though it is expected a considerable number of its columns will be filled with articles of a moral and religious nature. The following extract will show, in a few words, the general object of the work:—

"To bring home to the mind the transactions and events of different ages and nations; to exhibit the various improvements in literature, science, and the arts; and especially to promote the moral and religious ends of knowledge, is the object we hope to accomplish."

The Telegraph will be edited by Mr Gerard Hallock. From the character of the first number, we should expect it would be conducted with ability; and from what we learn of the plan of the paper, we have but little doubt that it will become extensively circulated.

Zion's Herald. We understand that the patronage of this paper has become quite respectable, and is increasing. It commences the second volume on a large royal sheet, and it is neat in its typographical execution.

The Oracle. Proposals have been issued at Northampton, for publishing a religious newspaper in that town, with the above title.

North American Review.—The forty-second number of this distinguished work is just published. In furnishing us a list of the new publications of the last quarter, it mentions *one* on agriculture—*five* on arts, sciences, and natural history—*three* on botany—*four* relating to education—*one* on history—*twelve* miscellaneous—*one* novel—*two* of poetry—*thirteen* theological—and *two* of voyages and travels. Editions of *seventeen* foreign works have also been published in this country, during the last quarter.

The North American Review continues to be published in the same superior style of typography, for which it has been for some time distinguished; and, from the short time we have had to examine the present number, we should judge that the work continues to be conducted with undiminished ability.—For a view of the contents of the present number, our readers are referred to our advertisements.

Presbyterian Church.—In May last the General Assembly of the Presbyterian Church voted to divide the synod of New York & New Jersey into two distinct synods. The presbyteries of Long Island, of Hudson, of North River, and the First and Second presbyteries of New York, now form the Synod of New York.—The Synod of Kentucky is composed of all the Presbyterian clergy of that state.

A gentleman from Maine informs us that Mr Thomas Tracy, from the University at Cambridge, has been invited to become the minister of the Second Congregational Church and Society in Biddeford, Me. We understand he has accepted the invitation, and that it is expected the ordination will take place in a few weeks.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

CHRISTIAN TEACHERS.

The value and importance of the Christian Ministry must be apparent to every reflecting mind; and perhaps its advantages and happy influences have never been more fully realized in any age or country than our own, since the period of its first institution. While we acknowledge with gratitude the blessings experienced from this sacred source, we ought also to use all the means which divine providence may grant, or human wisdom may suggest, to eradicate what is defective in the system, and restore to its primitive simplicity, what may have been injured by the revolutions of time, or the suggestions of merely worldly policy and expediency. It is not to be supposed that the exact form and discipline of the primitive church, with regard to externals was intended as a perfect model for succeeding ages; had it been so designed, we should probably have received more express directions to that purpose than we find recorded in the New Testament. But though the form might be local, and of course liable to variations with local circumstances, the principles on which the primitive churches were constructed, and the spirit of the precepts by which they were governed, were probably intended for universal imitation.

One particular, and, as it appears, a most important one, in which churches of the present day, and for some ages previous, have deviated from the ancient model, is in constituting teachers at so early an age, that they can scarcely be considered qualified for a situation so responsible. It is true, many young men thus introduced to the ministry have talents, virtue, and knowledge far above what most others possess at a more advanced period; but talents, virtue, and knowledge are not alone sufficient for this great work; experience should be superadded; and nothing else, it is apprehended, can suffice as a substitute for this qualification. Our Saviour was thirty years years of age before he commenced his public ministry, and we know, or must suppose, that in all but experience, he must have been fitted for this office at an earlier age.

In the epistle to Timothy, we find directions which certainly imply that a "bishop," or pastor, must be supposed to have passed his juvenile years:—"he must be grave, sober, capable of ruling his own house; having his children in subjection," &c.—"not a novice, lest, being lifted up with pride, he fall into condemnation." It appears, on the contrary side of the argument, that Timothy was young; but this might be an exception to the general rule or practice. He is addressed by the Apostle, as one having peculiar and eminent gifts, and is exhorted so to conduct himself, that "no one should despise his youth." The cares, trials, and perplexities incident to the sacred office, have been often and feelingly described by those who sustain it; and there is no reason to believe the description exaggerated.

To fulfil the various duties of a christian pastor with zeal and fidelity, must be indeed an arduous task; and he who faithfully acquits himself of these duties, has a strong claim on the people of his charge for every compensation that sympathy, affection, respect, and gratitude can suggest. His are duties and occupations which tax every noble faculty of the mind, every kind feeling of the heart. Not only are his intellectual powers called into daily exercise to awaken the conscience, enlighten the understanding, and improve the mind, but his heart must be ever open and alive to the wants, trials, and sorrows of his flock. It is his duty to "admonish the weak," to reprove the vicious, to administer hope to the desponding, consolation to the distressed, the destitute, and the bereaved. It is sometimes his painful duty to witness sufferings of body, and anguish of mind which he cannot alleviate, and thus to add to the distress of sympathizing relatives, the disappointment of perceiving that all the kind exertions, even of their minister, are fruitless. Whatever may be the present state of his individual feelings, he is expected to rejoice with the happy, and to weep with the wretched, whenever they may call for his participation or his sympathy. Beside his parochial duties, a christian minister will have frequent claims on his time and attention from the public at large. Theological, literary, and charitable institutions and associations request his services, his assistance, his patronage, on various occasions and in different ways; while his own benevolent feelings, and a regard for his reputation prompt his compliance with many of those requests, to the utmost extent of his time and means. When all these complicated cares and duties are considered as belonging to a christian minister, the question naturally occurs,—Who is sufficient for these things?

Can the inexperienced student be thus qualified, who has recently emerged from comparative seclusion, from the retirement of

"*Learned shades and academic halls,*"

whose knowledge of human nature, and general society is only speculative and theoretical,—whose reason and judgment are not yet sufficiently matured to direct his feelings, and restrain the flights of youthful imagination? Is it not to be expected that the interests of a christian church must suffer, in some respects at least, when committed to the guidance of such unskilful hands, and the direction of such unpractised minds, however well disposed?—Perhaps they do suffer from this cause more than is generally imagined, and the habit of considering such a course of things as necessary and unavoidable, may have prevented the natural consequences of such a proceedure from being traced to their true origin; and may have led those who perceived faults and errors in the church to ascribe them to various and different causes, all equally remote from the truth.

Another evil proceeds also from this source, which is more apparent in its effects, more acutely felt, and more deeply lamented by those who feel it—the premature decay of some, it may be said of many, whose early indications of superior moral excellence and intellectual capacity, followed by high attainments and crowned by general approbation, have introduced them too soon to a station of the highest responsibility. Do not their contemporaries hold in affectionate remembrance many beloved and excellent beings who seemed destined by nature, and prepared by moral culture and discipline, for the responsible station to which they were introduced, as the event proved, too soon? Earnestly desirous to fulfil the duties of their office, they tasked too severely their still immature powers and faculties of body and mind. Exhausted by too great exertions they were compelled to relinquish the profession, so dear to their own hearts; and the duties of which they had performed in a manner so gratifying to their friends, and so satisfactory to the people of their charge; or persevering too long, they became the victims of disease, and sunk to an early grave. Their course was bright indeed,—but alas how transient! They filled an honorable station for a brief space, and then were translated to a higher sphere. For themselves, undoubtedly a happy exchange—to their families, their churches and their friends a loss not easily repaired, or soon forgotten. It has been often noticed that where nature has bestowed a remarkably vigorous and intelligent mind with amiable dispositions and uncommon purity of heart, she has frequently united these qualification, with a slender frame and delicate constitution, as if all these gifts combined with health and strength of body were too great a boon to be often bestowed on one individual.—This delicacy of constitution renders it more important that the youthful candidate should be restrained from entering into the ministry till his frame and constitution have attained its full maturity of strength and vigour. It is well known that the ease of mind, and the kind and degree of exercise which is best adapted to promote health and to impart a permanent strength to the constitution, are, in a good degree incompatible with the duties and avocations of a settled minister. It may almost be predicted of a man who is settled at twenty-two, if he has naturally a delicate constitution, and is particularly conscientious in the discharge of his duties, he will scarcely retain sufficient health to continue in their performance till he is forty-five; whereas had the commencement of his labors been deferred, five, eight, or ten years, he would probably have been able to continue in the ministry ten, fifteen, or even twenty years longer. It may be objected to this plan of deferring ordination to a later period of life, that many difficulties would arise in consequence of such a procedure. One of considerable magnitude would be the want of some regular employment for young men from the completion of their education, to the commencement their ministry. Besides, they must support themselves or be supported. It is believed, notwithstanding, that these difficulties might be surmounted in a course of years, if a different system were adopted; because means and measures would then be adapted to meet the exigences of the case. But even though many personal inconveniences might arise from a new system, would they be of sufficient weight and magnitude to compare with those more general evils which result from the system now practised?

In offering these views to those who feel an interest in the cause, the writer requests that they may not be understood as positive assertions, and uncontrovertible opinions; but rather as remarks and observations which appear to be fair conclusions from just premises, in the mind of one, whose information on the points is derived chiefly from an examination of the sacred scriptures, and an observation of the circumstances and events existing and occurring in the churches around us. Should the views now presented be deemed incorrect, and the arguments founded thereon consequently erroneous, it is hoped that the subject will be presented in a more correct form by some one who has more extensive information, greater experience, and a more intimate acquaintance with persons and facts connected with the Christian ministry, and relating to Christian Teachers.

For the Christian Register.

Mr Reed.—I was iuduced to attend the entertainment given by Mr Welles, Professor of Oratory, at the Pantheon Hall, which has been styled a "Valedictory to the year 1823." And it is but justice to him, and to myself, to declare, that the general character of his performance was in my opinion not only unexceptionable, but fraught with instruction and interest, to a degree far above what I have experienced before. I have obtained the closing paragraph of his "farewell to the year," which I trust you will deem worthy a place in your paper.—It may be profitably perused by all.—Yours &c.

"But hark! I hear the admonitions and feel the tremblings of the expiring year! A few moments only—and it is gone! C
gone forever are all the privileg
on you! yes! at the next *toll of*
der tongue wisely placed by yo
spire of the temple of your God, i
leave, and is no longer yours!
the *unutterably intersting diary* o
whilst it continued with you, w
ed by time, with more than lig
ty to the archives of *Eternity*! A
you will it *tell there*?—what its
cerning you? *there, where you sh*
"*as the Lord liveth,*" *at the augu*
departed world? O! be entreated
tional, as a christian auditory-
consecrate the *few rapid inst*
main! You have not one to
to the introduction, as some are
the untried and fearful scenes of
year, by the miserable jingle of
or to waste with yonder groups o
otees—those human herds, who bl
tire decalogue, and drown the im
mortal God, at the execrated boar
surfeits! No! ... !—you will
will devote these flying moments t
of mental, heartfelt exercises, that
ing year, with all the past shall
at the Throne of Judgment, you
to hail them there, as the blessed ha
everlasting title, under the broad s
Almighty, to the possession and
thrones, and dominions, and prin
powers,—forever and forever!

GENERAL INTELLIGE

American Desert.—There is an
in the territory of the United States we
sippi, which is described in Long's
the Rocky Mountains." It extends f
the Rocky Mountains 400 miles to the
from north to south. There are deep r
the brooks and rivers meander, skirted
trees, but all the elevated surface is
covered with sand gravel, pebbles, &
few plants, but nothing like a tree to
desolate plains, and seldom is a living
met with. The Platte, the Arkansas
flow through this dreary waste.

American Vine. The expedition
Mountains found on the borders of the
the eastern side of the great desert, h
of the same kind of vine (*vitis vinifera*
ces the wines of Europe. These vine
in a wild state and were surrounded
sand, rising to within 12 or 18 inches
branches. They were loaded with th
grapes, and the clusters were so closel
conceal every part of the stem. T
sand are produced by the agency of t
ing the sand as it is borne along by th

Rocky Mountains.—Major Long's
the river Platte, a branch of the Miss
issues from the Rocky Mountains, in
grees 18 minutes north, and longitud
minutes west.—Near this place the
peak of the mountains which appeare
est.—It was in July, but the mount
with snow 1550 feet below the summi
cury, which was at 96 degrees on
fell to 42 degrees. There was a leve
of 10 or 15 acres. The view was gran
On the east was the immense desert
wood skirting the rivers; the south
presented ranges of mountains with sn
air at one time was filled with clouds
many of which fell on the snow and
altitude of this peak was determined
from its base, and about 11,500 fee
of the sea.

Melancholy Reminiscences.—T
ette mentions, that Mr Crawford k
Allen, in a duel, in 1803:—That Ge
Mr *Charles Dickenson*, in 1806:—
Clinton, in 1803, exchanged four
Swartwout;—That Mr Calhoun, in
lenged, went out to fight with Mr G
affair was settled without smoke, by M
and that Mr Clay was wounded in
Marshal, in 1809.

Salaries in Colombia.—By a l
the salaries of Ministers from that
pean Courts, are fixed at $10,000,—a
more than the salaries paid by our g
isters to the United States receive
d'Affaires receive half, and Secretari
quarter of the amount of the salary
potentiary. The same law provide
ment of two officers attached to the
Legation, with salaries of 1800 and $
Courts, and 1500 and $1200 in the U
of six supernumerary officers, attached
with stipends of $400 each in Euro
America, "to be filled by wealth
parents may design them for a diplo

The Clove is now cultivated
of Port au Prince, in the island o
single tree has produced sixty pou
quality. Might not this plant be
south western part of the United Sta

The Emigrants who came fro
the auspices of Nahum Ward, of M
med an association, called "The
Company," for the purpose of cl
building a town, about 40 miles belo
called Stirling.

A remarkable plant, the night bl
the possession of Mr Houck, of Fre
has for the first time produced fruit
goose egg, and of a delicious flavour
of small seeds, and resembles a white
transparent, and of a mild acid taste

By a letter from a respectable citi
dated the 23d December, we learn t
for converting Iron into Steel, has
menced in that city, which produce
as beautiful Steel, as any imported
Germany, and that too from Morris
best of Russia, Swedes and Morris
and all are good, but the latter i
any other, from the trials which ha
in sundry edged tools. *Ph*

The bill to abolish the Penit
Georgia, has been laid over, subj
of the next Legislature of that Sta
only three votes.

moments only—and it is gone! O, my God! and gone forever are all the privileges it bestowed on you! yes! at the next *toll of twelve*, by yonder tongue wisely placed by you in the tower spire of the temple of your God, it takes its final leave, and is no longer yours! *Then ah! then*, the *unutterably intersting diary* of your conduct whilst it continued with you, will be transmitted by time, with more than lightening rapidity to the archives of *Eternity*! And what! think you will it *tell there*?—what its testimony concerning you? *there, where you shall meet it again "as the Lord liveth," at the august funeral of a departed world?* O! be entreated then, as a rational, as a christian auditory—to solemnly consecrate the *few rapid instants*, that remain! You have not one to spare; either to the introduction, as some are wont to do, of the untried and fearful scenes of the succeeding year, by the miserable jingle of *mongrel verse*—or to waste with yonder groups of *fashion's devotees—those human herds, who blaspheme the entire decalogue, and drown the image of the immortal God, at the execrated board of midnight surfeits! No! No!—you will not do this, but will devote these flying moments to such a course of mental, heartfelt exercises, that when the departing year, with all the past shall again meet you at the Throne of Judgment, you will be enabled to hail them there, as the blessed harbinger of your everlasting title, under the broad seal of the Lord Almighty, to the possession and enjoyment of thrones, and dominions, and principalities, and powers,—forever and forever!*

GENERAL INTELLIGENCE.

AMERICAN DESERT.—There is an extensive desert in the territory of the United States west of the Mississippi, which is described in Long's "Expedition to the Rocky Mountains." It extends from the base of the Rocky Mountains 400 miles to the east, and is 500 from north to south. There are deep ravines in which the brooks and rivers meander, skirted by a few stunted trees, but all the elevated surface is a barren desert, covered with sand gravel, pebbles. &c. There are a few plants, but nothing like a tree to be seen on these desolate plains, and seldom is a living creature to be met with. The Platte, the Arkansas and other rivers flow through this dreary waste.

AMERICAN VINE. The expedition to the Rocky Mountains found on the borders of the Arkansas, near the eastern side of the great desert, hundreds of acres of the same kind of vine (*vitis vinifera*) which produces the wines of Europe. These vines were growing in a wild state and were surrounded with hillocks of sand, rising to within 12 or 18 inches of the end of the branches. They were loaded with the most delicious grapes, and the clusters were so closely arranged as to conceal every part of the stem. Those hillocks of sand are produced by the agency of the vines, arresting the sand as it is borne along by the wind.

ROCKY MOUNTAINS.—Major Long's party ascended the river Platte, a branch of the Missouri, to where it issues from the Rocky Mountains, in latitude 36 degrees 18 minutes north, and longitude 105 degrees 40 minutes west.—Near this place they ascended that peak of the mountains which appeared to be the highest.—It was in July, but the mountain was covered with snow 1550 feet below the summit, and the mercury, which was at 96 degrees on the plain below, fell to 42 degrees. There was a level area on the top of 10 or 15 acres. The view was grand and extensive. On the east was the immense desert, with strips of wood skirting the rivers; the south west and north presented ranges of mountains with snowy peaks. The air at one time was filled with clouds of grasshoppers, many of which fell on the snow and perished. The altitude of this peak was determined to be 8,500 feet from its base, and about 11,500 feet above the level of the sea. *Hamp. Gaz.*

MELANCHOLY REMINISCENCES.—The Salem Gazette mentions, that Mr CRAWFORD *killed* Mr *P. Van Allen*, in a duel, in 1803:—That Gen. JACKSON *killed* Mr *Charles Dickenson*, in 1806:—That Mr DEWIT CLINTON, in 1803, exchanged four shots with Gen. *Swartwout*;—That Mr CALHOUN, in 1813, being challenged, went out to fight with Mr *Grosvenor*, but the affair was settled without smoke, by Mr Senator King; and that Mr CLAY was wounded in a duel with Mr *Marshal*, in 1809.

SALARIES IN COLOMBIA.—By a law of Colombia, the salaries of Ministers from that republic to European Courts, are fixed at $10,000,—a thousand dollars more than the salaries paid by our government. Ministers to the United States receive $9000. Charges d'Affaires receive half, and Secretaries of Legation a quarter of the amount of the salary of Minister Plenipotentiary. The same law provides for the appointment of two officers attached to the Secretaryship of Legation, with salaries of 1800 and $1400 at European Courts, and 1500 and $1200 in the United States; also of six supernumerary officers, attached to each legation, with stipends of $400 each in Europe, and $300 in America, "to be filled by wealthy youths whose parents may design them for a diplomatic line." *B. D. Ad.*

THE CLOVE is now cultivated in the vicinity of Port au Prince, in the island of St Domingo. A single tree has produced sixty pounds, of excellent quality. Might not this plant be cultivated in the south western part of the United States?

THE EMIGRANTS who came from Scotland under the auspices of Nahum Ward, of Marietta, have formed an association, called "The Glasgow Ohio Company," for the purpose of clearing land and building a town, about 40 miles below Marietta, to be called Stirling. *N. Y. Gaz.*

A remarkable plant, the night blooming cereus in the possession of Mr Houck, of Frederick, Maryland, has for the first time produced fruit about the size of a goose egg, and of a delicious flavour. The pulp is full of small seeds, and resembles a white strawberry, juicy, transparent, and of a mild acid taste.

By a letter from a respectable citizen of New Jersey, dated the 23d December, we learn that a manufactory for converting Iron into Steel, has recently been commenced in that city, which produces as *good, as firm, as beautiful Steel*, as any imported from England or Germany, and that too from Morris county iron. The best of Russia, Swedes and Morris have all been tried and all are good, but the latter is found superior to any other, from the trials which have been made of it in sundry edged tools. *Philadelphia Press.*

The bill to abolish the Penitentiary system in Georgia, has been laid over, subject to the decision of the next Legislature of that State, by a majority of only three votes.

Militia of the United States—1822—3.

Maine	37,042	Georgia	29,661
N. Hampshire	28,792	Alabama	11,281
Massachusetts	53,908	Louisiana	10,136
Vermont	23,976	Mississippi	5299
R. Island	8942	Tennessee	36,156
Connecticut	22,171	Kentucky	63,580
New-York	125,037	Ohio	92,323
New Jersey	39,588	Indiana	14,993
Pennsylvania	154,301	Missouri	1772
Delaware	7451	Michigan	1509
Maryland	32,189	District of Columbia	2251
Virginia	94552		
N. Carolina	41,974	Total	968,951
S. Carolina	39,220		

PIRACY. The following account of another piracy is from the Daily Advertiser of Wednesday.

The Wm. Henry sailed from the city of St Domingo on the 21st Nov. having on board three Spanish families, consisting of thirty persons, who were to be landed at Aguadilla. On the 25th, off SW end of Porto Rico, about three miles from the land, was captured by a piratical sloop, which came out of Porto Rico, carried into the island of La Mona, and robbed of articles of the value of $15,000. The passengers and crew were much abused—Mr J Bremen, of Baltimore, was detained in the island—his fate is not known, two of the crew joined the pirates. The carpenter. Charles Wilson, whom the pirates intended to kill, made his escape into the woods, and was not heard of afterwards. They took from the brig all the provisions except a barrel of beef, some bread, and one cask of water. She was obliged to put into Port au Platt, the pirate having destroyed her rigging and sails.

The organ of the Cathedral of Seville has 5300 pipes, with 110 stops, yet, so ample are the bellows, that, when stretched, they supply the full organ in fifteen minutes. The mode of filling them with air is singular; for, instead of working with his hands, a man walks backwards and forwards along an inclined plane of about 15 feet in length, which is balanced in the middle on an axis; under each end is a pair of bellows, of about 6 feet by 3 1-2. These communicate with five other pair united by a bar; and the latter are so contrived, that when they are in danger of being overstrained, a valve is lifted up, and gives them relief.

Michael Taylor, convicted of Manslaughter in causing the death of his wife, has been sentenced to ten days' solitary confinement and two years' hard labour in the county jail. We have understood the circumstances connected with the crime were such as to induce the Court to shew lenity to the prisoner in adjudging his punishment.—*Pat.*

The legislature of Maryland have passed Resolutions, by decided majorities, declaring that 'they view, with concern, any attempt to controul the election of President and V. President, by means of a Congressional Caucus; and requesting their Senators and Representatives in Congress to use their influence to prevent the same.'

Mr WEBSTER will call up his motion on the Mission to Greece, on Monday the 5th January, when an interesting discussion is anticipated.

By letters from Washington, we are informed that no business, other than President-making (for which the people did not, we presume, elect the members, and agree to pay them *eight dollars* per day) was likely to be done by either House till the middle of January—about which time a caucus, if it can be brought about at all, will be held. It is however confidently stated, that a majority, or seventeen States in the House of Representatives, are opposed to a caucus. *N. Y. American.*

CATHOLIC CHURCHES. Several petitions have been presented to the South Carolina Legislature for the incorporation of Roman Catholic Churches in that state.

In a public declaration of the Greek Congress, dated on the 30th of April last, is the following paragraph relative to the success of the Greeks in resisting their oppression,

"Of the numerous hordes, collected from Europe, Asia, and Africa, to enslave Greece, more than ninety thousand have perished on the soil, which they came to drench in blood."

A deer, perfectly white, was shot about a week since on the Fort Mountain, near Shenandoah, Virginia.

An experiment is about to be made at the Navy Yard, Portsmouth, (Eng.) of an *iron mast and bowsprit*.

The English College at Doway, where so many of the English Catholics of rank received their education, before the French Revolution, is now converted into a cotton manufactory.

A new loan has been brought forward in London entitled 'A loan of 640,000! Stock for the service of the order of St. John of Jerusalem commonly called the Knights of Malta!' It is stated, though not by the contractors, that the Sovereigns of the continent have consented to the re-establishment of this Order as a sovereign power, for the purpose of extending its authority over Greece, and that the sum raised is intended to be applied to the organization of the Grecian armies.

The capital of the Cotton Manufactories in France is estimated at 1000 millions of frances—the Cotton used, at 50,000,000lbs. worth 50,000,000 frs.—and raised by manufacture to 400,000,000 frs.

A dreadful explosion of a coal mine, belonging to the Marquis of Londonderry, took place near Durham, on the second ult. in consequence of the explosion of foul air in a coal pit. There were between ninety and a hundred persons in the pit, all of whom perished. About forty corpses had been taken out.

At Suffolk, Eng. near 200 sales of farming stock and furniture were recently advertised.

Joseph William Trust, was tried the last of Oct. for publishing "Palmer's Principles of Nature." After a patient investigation, during which the prisoner behaved in the most insolent manner, he was found guilty. *Lon. pap.*

Three fourths of the town of Sarepta, belonging to Russia, has been destroyed by fire.

Riego's wife, and a sister and brother, are in London, in low circumstances.

WEST INDIES.—A convention of delegates from all the colonies, for the purpose of making an appeal to Parliament, on the subject of the existing situation of the West Indin Colonies, is recomended in the *Barbadian* of 3d inst.

FROM RIO JANEIRO. Capt. Girdler, of the brig Dove, which arrived at this port yesterday, in 46 days from Rio Janeiro, informs that serious events had taken place at Rio previous to his sailing. Lord Cochrane arrived from Maranham the 19th Nov. The Cortes continued in session the 11th, and all the night suceeding, on an interesting debate on the liberty of the press, and of conscience, which was first motioned by Senior Bonefacio. The Emperor ordered out his troops, surrounded the Chamber of the Cortes, and after dissolving that body, seized Seignor Benefacio, the Prime Minister, and four other Deputies, and sent them to prison.

Capt. R. T. Long, who has been so roughly used by the Portuguese, had arrived at Rio on his way home.

FROM SPAIN.—By the arrival in Marblehead from Cadiz, we have received letters from Gibraltar to Nov. 7th. They mention that a French squadron had sailed for Mahon, &c. to demand, in the name of FERDINAND, the surrender of the Balearic islands.

The Cadiz dates are to Nov. 11th. The French squadron had not all left the place; and some of them had gone into dock, probably to make repairs previously to their sailing. Several of them were employed, it was said, in removing brass cannon, &c. from Cadiz, doubtless to be returned to the places they were removed from. The letters make no doubt, that when the Spaniards are ready to garrison the place the French will leave it. *Cent.*

A contribution of 6,000,000 francs is to be levied on the city of Madrid.

Congressional Proceedings.

SENATE.

THURSDAY, Dec. 18, 1823. The subject of Spanish spoilations, which was brought up by Mr Lloyd, of Boston in relation to the condemnation at Porto Rico, of a brig belonging to W. & H. Gray of Boston, was referred to the department of state.

The bill granting relief to Daniel D. Tompkins was ordered to a third reading, and passed.

After attending to executive business the Senate adjourned.

FRIDAY, Dec. 19, 1823. Executive business (which is always with closed doors) occupied the Senate the greater part of this day.

MONDAY, Dec. 22, 1823. A resolution was submitted calling for information relative to the amount which will be due the *Commissioners of the Sinking Fund*, Jan. 1, 1825.

Various petitions were presented and referred to appropriate committees. After the transaction of executive business, the Senate adjourned.

TUESDAY, Dec. 23. A bill was reported in relation to military bounty lands.

A number of reports were considered, and several petitions received and disposed of, and the remaining part of the session of the day was with closed doors.

WEDNESDAY, Dec. 24. Leave was given for a bill to receive and continue in force sundry acts relative to discriminating duties on imports and tonage.

Notice was given by Mr Van Buren relative to the introduction of a new resolution for amendment to the constitution, on the subject of the election of President.

On motion, the Senate voted to adjourn to Friday.

HOUSE OF REPRESENTATIVES.

THURSDAY, Dec. 18. On the reading of a bill for the continuation of the Cumberland road, the subject of internal improvements was discussed.

A resolution was offered, calling for information respecting contracts for cannon, &c. apparently for the purpose of ascertaining whether there had not been some peculation in relation to such contracts.

Mr Williams of N.C. submitted a resolution requesting of the President any information he may have received, which he may deem proper to communicate, respecting the present condition and future prospects of the Greeks.

FRIDAY, Dec. 19.—A bill was reported for the further extension of the terms of half pay pensions of the widows and children of the officers, seamen and marines who have died in the public service. Unfavorable reports were made on certain petitions,—and certain other petitions were laid on the table.

Mr. Webster gave notice, that on Monday, January 5th, he should move for the consideration of the resolution he had lately submitted relative to Greece.

The bill relative to the Cumberland road was called up, and on taking the questions whether it be considered, it was negatived.

On motion of Mr Call, the committee on naval affairs were instructed to inquire into the expediency of establishing a naval depot in the harbour of Pensacola.

Memorials and petitions were presented, from Nantucket, relative to the whale fishery, by Mr Reed—from Rhode-Island, respecting woolen manufactures, by Mr Eddy—from the directors of the Salem laboratory, by Mr Crowninshield.

Adjourned to Monday.

MONDAY Dec. 22.—Bills for the relief of certain individuals passed various readings. Considerable debate ensued on a bill for the relief of *Shaeffer*.

Mr McDuffee from a committee on the subject reported a joint resolution relating to the election of President and Vice President.

A resolution was offered relative to the erection of light houses on the coast of Florida.—A resolution was also offered asking for information relative to the exports from this country to Greece, Asia Minor and Egypt,—and also respecting the imports from these countries, and the duties on them.

The claim of the Marquis de Maison Rouge, was referred to the committe on Private Land Claims.

TUESDAY, Dec. 23.—A resolution was offered, asking of the President any such information as he might think proper to communicate, respecting any combination there might be in Europe against the liberties of the South American Governments.

WEDNESDAY, Dec. 4.—A bill making provision for a private Secretary of the President was read twice.

Mr Mallary's resolution asking information of the President respecting the powers of Eu rope in relation to South America was agreed to.

The old Beaumarchais claim was brought up, and it was resolved to make arrangement for having it conclusively disposed of.

A resolution was offered relative to the expediency of granting an issue of ammunition to Captain Partridge at his Military school at Norwich, Vt. for the improvement of his pupils in practical gunnery.—A resolution was also offered respecting the enlargement of the Military Academy at West Point.

MARRIED,

In Billerica, on Sunday evening last, by the Rev. Mr Whitman, Mr Samuel Rogers to Miss Sarah Sawin.

In Philadelphia, David B. Lee, Esq. of that city, to Miss Sarah, daughter of Captain James Cassell, of Boston.

In this city, on Monday morning, by the Rev. Mr Palfrey, Mr Samuel W. Ayer, to Miss Harriet Emery, both of Haverhill.

In Dorchester, on Christmas evening, by Rev. Dr. Codman, Mr Michael Mellen, merchant of this city, to Miss Sarah Holden.

On Wednesday evening, by the Rev. Mr Ware, Mr Charles Seaver, of the firm of Crocket & Seaver, merchants of this city, to Miss Susan Catharine Vose.

In South Boston, by the Rev. Mr Capen, Mr Calvin P. Rockwood, to Miss Sally L. Deluce.

In Falmouth, (Mass.) on Tuesday evening last, by the Rev. Mr Thaxter, Mr William E. P. Rogers, Proprietor and Publisher, of the *Nautical Intelligencer*, to Miss Susan P. youngest daughter of James Meader, Esq.

In Dorchester, on Tuesday evening, by Rev. Dr. Harris, Mr. Clarendon Harris, of Worcester, to Miss Charlotte Mary Thayer, of the former place.

In Weymouth, Rev. Enoch Sanford, of Raynham, to Miss Caroline White.

DIED,

At Cambridgeport, suddenly, on Saturday last, Miss MARY L. HAGAR, aged 17 (eldest daughter of Mr Jonathan Hagar): a young lady, whose natural goodness of heart, amiable disposition, and kind and obliging deportment, shed a lustre upon the mild virtues which she cultivated, and endeared her to all who had the pleasure of her acquaintance. [*Communicated.*

In Amherst, Mr Richmond Gray, of Little Compton, student in Amherst Academy.

In Phipsburg, Me. Mr Joseph Nichols, aged 44.—He perished in the snow storm on the evening of the 15th inst. while travelling from Bath to Phipsburg.

In Templeton, on Tuesday morning last. Benjamin Reed, Esq. aged 61, a member of the Legislature.

In Marlborough Mass. on Saturday evening last, Mrs Mary Dexter, widow of the late John Dexter, aged 61 years,

In this city, on Sunday evening last, Mr J. Prince, Jr. aged 21.

In this city, on the 23d ult. Capt. James Magee, aged 40.

North American Review.

JUST published by OLIVER EVERETT, No. 13 Cornhill, the North American Review, for January 1824. CONTENTS.

Art. 1—Memoirs of the Queen of France.
Memoires sur la Vie privee de Marie Antoinette, Reine de France et de Navarre; suivies de Souvenirs et Anecdotes historiques sur les Regnes de Louis XIV. de Louis XV. et de Louis XVI; per Madame Campan, Lectrice des Mesdames et premiere Femme de Chambre de la Reine.

Art. 2—New-Hampshire Historical Collections.
Collections, Topographical, Historical, and Biographical, relating principally to New- Hampihire.

Art. 3—Colonization Society.
The Sixth Annual Report of the American Colonization Society for Colonizing the Free People of Color of the United States; with an appendix.

Art. 4—Confessions of an Opium Eater.
Confessions of an English Opium Eater.

Art. 5—Buttmann's Greek Grammar..
Greek Grammar translated from the German of Philip Buttmann, by Edward Everett, Eliot Professor of Greek Literature in Harvard University.

Art. 6—Life of Ali Pacha.
Ali Hissas di Tedeleni, Bassa di Jannina; Prospetto storico e politico del Sig. Malte Brun.

Art. 7—Cochin China.
History of a Voyage to the China Sea. By John White, Lieutenant of the United States Navy.

Art. 8—Mr Ingersoll's Discourse.
A discourse concerning the influence of America on the Mind, being an Annual Oration delivered before the American Philosophical Society, at the University in Philadelphia, October 18, 1823. By C. J. Ingersoll.

Art. 8—Griscom's Tour in Europe.
A Year in Europe, comprising a Journal of Observations in England, Scotland, Ireland, France, Switzerland, the north of Italy, and Holland, in 1818 and 1819. By John Griscom, Professor of Chemistry and Natural Philosophy in the New-York Institution; Member of the Literary and Philosophical Society of New-York, &c.

Art. 10—Essays on Scenes in Italy.
Essays, Descriptive and Moral, on Scenes in Italy, Switzerland, and France. By an American.

Art. 11—Practice in Civil Actions.
A Treatise on the Practice in the Supreme Court of New-York in Civil Actions, together with the Proceedings in Error.

List of New Publications. Jan. 2, 1824.

Geneva Catechism,—Third Part.

JUST PUBLISHED, at this Office, for the Trustees of the Publishing Fund, "Questions and Answers upon the Duties of the Christian Religion, being the *Third Part* of the Geneva Catechism." Jan. 2, 1824.

Advice to a Young Woman at Service.

JUST published at this Office, for the Trustees of the Publishing Fund, price 6 cts. "Advice to a Young Woman at Service, in a letter to a friend, by the author of James Talbot."

Deacon Holmes' Letter.

FOR sale at this office a few copies of "A Letter from DAVID HOLMES, to the Church of Christ in Amherst, N. H.

Channing's Sermon.

JUST published at this Office, 12 cts. single, $1,00 per dozen, $7,00 per hundred, "A Sermon, delivered at the ordination of the Rev. JARED SPARKS, to the pastoral care of the First Independent Church in Baltimore, May 5, 1819. By WM. ELLERY CHANNING, Minister of the Church of Christ, in Federal-street, Boston. *Eleventh Edition.*

POETRY.

From the Monthly Repository.

HYMN.

There's not a tint that paints the rose,
Or decks the lily fair,
Or streaks the humblest flower that grows,
But Heaven has placed it there!

At early dawn there's not a gale,
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent by Heaven!

There's not of grass a simple blade,
Or leaf of lowliest mein,
Where heavenly skill is not displayed,
And heavenly wisdom seen!

There's not a tempest dark and dread,
Or storm that rends the air,
Or blast that sweeps o'er ocean's bed,
But Heaven's own voice is there!

There's not a star, whose twinkling light
Illumes the distant earth,
And cheers the solemn gloom of night,
But mercy gave it birth!

There's not a cloud whose dews distil
Upon the parching clod,
And clothe with verdure vale and hill,
That is not sent by God!

There's not a place in earth's vast round,
In ocean deep or air,
Where skill and wisdom are not found!
For God is every where!

Around, beneath, below, above,
Wherever space extends,
There Heaven displays its boundless love,
And power with mercy blends!

Then rise, my soul, and sing His name,
And all his praise rehearse,
Who spread abroad earth's glorious frame,
And built the universe!

Where'er thine earthly lot is cast
His power and love declare,
Nor think the mighty theme too vast—
For God is every where!

MISCELLANY.

SECOND YEAR OF THE GREEK REVOLUTION.

In the sketch of the year 1821, it was observed that the Grecian deputies assembled at Epidaurus to form a constitution, discharged this duty, and published the Constitution January 1, (12 N. S.) 1822. Prince Alexander Mavrocordato, a patriotic Greek of Constantinople, who, with great personal sacrifices, had embarked in the cause from the first moment, was chosen President of the Executive Council of five, in which the supreme executive powers of the State are lodged. Three printing presses were soon established, a newspaper published, money coined, and a system of internal and external duties, adapted to the exigencies of the moment, organized. The constitution was every where received with joy.

At the same time an event happened in the north of Greece, that cast a shade over this prospect. Ali Pacha, after sustaining a siege of nearly two years in his castle at Yanina, was at length betrayed into a surrender of himself to Churshid Pacha, in the month of January, and on the 5th of February he was put to death. By this event, the army of Churshid was left at liberty to make a descent on southern Greece; and the Greeks seemed to be left single handed to sustain the encounter. The Turkish plan of operations was the following:—That Churshid, with all the force, which he could collect from Albania, Thessaly, and Macedonia, should traverse Thessaly, cross Parnassus into Livadia, and thence move by the Isthmus of Corinth; while the Ottoman fleet, in two divisions, was to land powerful reinforcements at Patras, which were to form a junction with Churshid at Corinth, whence the combined army was to reconquer the Morea. This well devised plan was, however, unsuccessful in all its parts. Though the death of Ali Pacha in the beginning of February left Churshid at liberty, the Montenegrins in the north of Albania revolted, and the Pacha of Scutari being kept at home to watch them, could not afford the expected aid to Churshid. In Macedonia, a general rising of the Greek peasantry took place, and the Pacha of Salonichi, from whom reinforcements were also expected, was besieged in his capital. Besides this, the passes of the Parnassus, particularly Thermopylæ, were occupied by strong and active *guerillæ* bands, under Ulysses and other partizan chiefs, and presented a formidable obstacle to the passage of an army. Accordingly when the first division of the Ottoman fleet landed a force in the beginning of March at Patras, Churshid, who was to have joined them at Corinth, had not yet broken up from his camp at Yanina. The force thus landed being wholly unsupported was attacked with impetuosity by Colocotroni, the Greek general besieging Patras, and the Turks instead of forcing the Greeks to raise the siege, were compelled, with great loss to take refuge themselves within the walls of the city.

After having landed these troops, the Ottoman squadron sailed for Alexandria in Egypt, in order to effect a junction with the fleets of the Pacha of Egypt, as well as with those of Tunis, and Algiers. The Greek squadron, however, hung close upon the Turkish, and in a severe action off Zante, destroyed thirty-five transport vessels.—In the moment of arriving in the port of Alexandria, the Turkish fleet was much damaged by a tempest, in which several vessels were driven on shore and others sunk. As soon as the contingent of Tunis and of Algiers had arrived, and that of the Pacha of Egypt was ready, the combined squadron sailed for the Archipelago, throwing supplies and landing troops, by the way, in the islands of Cyprus and Candia, in the latter of which the Turks were shut up in the fortress of Canel, and one or two other strong holds. Having effected this object, the Turkish fleet awaited the second division of their navy, under the Capudan Pacha, who had not yet left the Dardanelles.

Meantime the most tragical event in the war took place. The island of Scio, whose population was rated from 120,000 to 150,000, had enjoyed privileges, beyond almost every part of Grecian Turkey. It was a domain of the Sultana Valideh, was lightly taxed, had but few Turks in proportion to its Greek population; had a college where four hundred young men received their education; a library of 10,000 volumes; a printing press, and a very extensive and successful trade. Thus prosperous, the Sciotes had taken no part in the Revolution, when it burst forth in almost every part of Greece, the last year. The Turkish governor of the castle, however, thought it prudent to take ninety five of the principal inhabitants as hostages, of whom ten were sent to Constantinople, and ten were confined in the castle. This measure produced some alarm, and several of the Sciotes fled to the neighbouring islands, particularly to Samos. In the month of March of this year (1822), a party of Samians joined by these fugitives landed on Scio and raised the standard of independence. The peasantry joined them *en masse*. They marched without resistance to the city; the Turks were driven into the castle, which the Greeks immediately began to cannonade. News of this revolt was communicated without delay to the Turkish squadron, which by this time had been joined by the Capudan Pacha. On the 11th of April, the Ottoman fleet appeared before Scio and landed 15,000, men. The Greeks of course had nothing to oppose this force. They sustained, however, a murderous conflict for some time, between the Turks who landed and those of the castle who make a sortie, but were at length driven to the mountains. The Turkish army now entered the city and an indiscriminate massacre began. The city was soon on fire, and murder and rapine prevailed till the 16th, by which time the city was a heap of ruins. The sale of prisoners then commenced, and many thousands, particularly females, who had been bred up in competence and some in luxury, were sold as slaves. It has been asserted on good authority that this was the fate of 30,000. Some anecdotes of uncommon savageness are related in the French Moniteur, on the authority of a letter from Scio apparently written by the French Consul, to whose courage and humanity a large proportion of those who escaped owed their lives. Seven hundred prisoners had fallen into the possession of two Turkish regiments, that quarrelled as to the partition of their captives. The Turks were about to proceed to violence among themselves, when some one proposed to preserve the peace by shooting the whole seven hundred in cold blood, *which was accordingly done.* A considerable number, who had escaped the first slaughter, reduced by famine, submitted on discretion to the Turks. Of these thirty five of the most respectable were sent to the Capudan Pacha on board his ship, and eight hundred others sent to the castle, till their lot should be decided. On the 15th of May, a month after the cessation of every thing like resistance, not to say life, in Scio, these thirty five were hung at the yard arm, on board the admiral's ship, and in reply to this, as a signal, the eighty five original hostages were hung from the battlements of the castle, and the eight hundred strangled in its courts. The streets of Scio were so encumbered with dead, whom there was no one to bury, no one to remove, that the Jews of Smyrna were ordered over to throw them into the sea. For their payment, they were permitted to glean the plunder of the city, and brought back with them the copper kitchen utensils of thousands of desolate hearths, of which a quantity bought as old copper in the stalls of Smyrna has been seen on the wharves in this city. There are also now in this city two children, who fled from the horrors of that day to the mountains, and having escaped to Malta, were sent out by our missionaries to the benevolent care of the Foreign Missionary Society in this country. When the news of these events reached Constantinople, the ten other hostages, notwithstanding the interference of Lord Strangford, the British Minister, *were also strangled.*—When this intelligence reached England, some friends of libarty and humanity in both Houses of Parliament made the murder of the hostages a matter of inquiry. Sir James Mackintosh and Mr Wilberforce appealed to Lord Castlereagh, to put a stop to such horrors. The minister replied that "the gentlemen could not be so quixotic, as to wish him to interfere in the internal administration of the Turkish empire." But if the British and other powerful cabinets do actually uphold a decayed barbarous empire, do they not take upon themselves the responsibility of inhuman acts?

No success, however brilliant, could be considered as a compensation for the destruction of a spot like Scio. The Greeks, however, had soon an opportunity of striking a salutary terror in their oppressors. The gallant flotillas of Hydra, Spezzia, and Ispara crowded about the shores of Scio, and notwithstanding the advanced period of the season, made it unsafe for the Capudan Pacha to traverse the sea to the Morea, where he had been so long expected. At length, on the 10th of June, a gallant company of Ispariots, having prepared two fire ships, took advantage of the evening, sailed into the midst of the Turkish squadron, and aiming at the Admiral's vessel, and another of the largest three deckers in the squadron, grappled to them. The Admiral's was soon on fire. No Turkish commander's head sits firmly on his shoulders after a surprise like this, and the Capudan Pacha refused to escape from his burning vessel. His officers forced him into a boat; but he was soon crushed by the falling of a spar from the colossal vessel which had just blown up. Her crew of more than 1000 perished. The Capudan Pacha was landed on the island he had so lately drenched in blood, and expired in a few hours.

The news of this event produced a great commotion at the capital, where the elation felt at the pacific prospect of affairs with Russia, gave new ferocity to the feelings produced by the destruction of the Admiral's ship. Constantinople was already distracted with the feuds existing in the divan, where Halet Effendi, an intriguing favourite of the Sultan, was extremely unpopular with the other high officers, and odious to the jannissaries. To hold the latter in check, the Porte had found it necessary to keep a very strong body of Asiatic troops from the north eastern provinces of the empire, encamped on the Bosphorus. Notwithstanding his precaution, toward the close of July, the Jannissaries broke out into open revolt, and Ibrahim Pacha, with his Asiatic host, was called into the field against them. A furious contest raged for some time in the suburbs and streets of Constantinople; and the avenging angel of the Greeks caused the scimetar of their oppressors to drink deep of Ottoman blood. Many of the jannissaries were killed in arms; more were taken prisoners. For these last the gallows was too slow, and the place of execution too far.—They were tied together in gangs, and thrown into the Bosphorus.

After some partial actions in Epirus and Thessaly, in which, though the Turks kept the field, by dint of superior numbers, they were nevertheless detained and harassed till near the end of July, Churshid, informed of the appearance of the combined Turkish fleet in the Ionian sea, moved downward toward the Morea. The Greeks had nothing to oppose to this concentrated movement. No small portion of their troops were occupied either in garrisoning the strong holds of their own possession, or in investing those of the Turks; the landing of a powerful force at Patras produced a necessary division in their army, and Churshid was accordingly able to penetrate Livadia and the Isthmus, and enter the Morea. Corinth fell into the hands of the Turks—the Greeks raised the siege of Patras, and retreated with precipitation; and the *Smyrna Spectator* and the *Austrian Observer* began to sing pæans over the ruin of the cause of Greece. Till the middle of August, the condition of the Patriots might indeed be considered as desperate; for in addition to all their other dangers were those which arose from discord in their own counsels. But the extremity of danger, to which they were exposed, awakened them to a sense of the necessity of union, if indeed the rumours of their dissensions are not like a thousand other reports to their discredit, to be reckoned among the fabrications of their enemies. The Turkish army was able to penetrate no further than Argos. There they were met and vanquished by the Grecian forces, and the Turkish commander, the lieutenant of Churshid, was among the slain. From this moment, affairs wore a totally different aspect.—The Mountaineers, who had supported the cause of liberty during the whole summer, in the environs of Thessaly, though unable to stop the march of Churshid, were in full motion from the time that he crossed into Livadia. To protect the important city of Larissa and other strong towns in Thessally, Chursbid was soon obliged to make a hasty retreat from the Morea. Scarce was this retrograde movement known, than the Albanians in his army—a race that attaches itself to success—deserted his standards by thousands, and this terrible chief, who had marched down in Corinth six weeks before as an irresistible conqueror was scarcely able to cut his way back to Thessaly. Here for three months he was employed in collecting the wrecks of his army scattered in this long meditated and most fruitless campaign, till the year closed upon him in a manner which he hardly anticipated, when, at its beginning he betrayed Ali Pacha into the assassin's hand.

The important islands of Cyprus and Candia were the scene of renewed carnage and of hard struggles, in the course of this year, but the limits of a newspaper do not permit us to enter into a detail of them. In Cyprus the Turkish population being to the Greek as three to one, it was wholly out of the power of the latter to make any vigorous resistance. The Christians were accordingly massacreed *en masse*. The English Annual Register, an authority by no means partial to the Revolutionary cause, states that in the three cities of Baffo, Amathus, and Famagusta, in Cyprus, 25,000 Greeks were massacreed; that 74 villages, with a population of 18,000 souls were desolated, and that not a Christian church was left standing in the space of 40 square leagues. In Candia, the Christians gained ground, and the Turks were kept confined to their fortress.

The provinces of Wallachia and Moldavia became comparatively tranquil in the course of this year. All prospect of a war with the Russian Emperor disappeared, although corps of observation remained in Bessarabia, the Russian forces were mostly withdrawn and in the same degree the provinces were evacuated by the Turks. In the course of the summer two native boyards were named Hospodars, Ghiki for Wallachia and Stourdza for Moldavia, and the forms of civil government were reestablished. Then, however, began the second most terrible season of an unsuccessful revolution, the horrors of what is most falsely called an *amnesty*; when every thing is remembered every thing is raked up, and every thing coolly and deliberately punished. Luckily the Turkish lictors began too soon, and the greater part of those who had fled to the Austrian territory, preferred to stay there inhospitably as they were treated, to incurring the hazard of the Turkish Amnesty. In appointing native boyards to the dignity of Hospodar, the Porte declared its purpose of never again raising a Greek to that dignity.

Meantime a Grecian Marine was raising itself to a glory destined, we trust, to outlive the memory of the Ottoman Throne. The Capudan Pacha, who was appointed after the destruction of the fire ships off Scio, died in a few days, of the plague. A third for this year was accordingly named, and under him the Ottoman squadron made sail for the Dardanelles. The Grecian fleet pursued it as far as Tenedos, where the Capudan Pacha came to anchor, till he could receive from Constantinople the *firman*, permitting him to pass the Dardanelles. This piece of etiquette cost the Admiral dear. He would have done better, as our Captain Bainbridge did, to give the Commandant at Chanacalessi a roaring salute and pass on, under cover of the smoke. While the Capudan Pacha was at anchor between Tenedos and the coast of Troy, the same gallant Ispariots, who had destroyed the Admiral's ship off Scio, claimed the privilege of repeating the attempt. At seven o'clock in the evening, they sailed in two fire ships, disguised as Turkish vessels and seemingly chased by the Grecian cruisers. The fire ships were accordingly allowed to approach. When their character could no longer be concealed, they fastened upon the Admiral and another ship of the line, and so resolute were the brave Greeks to effect their object, that their leader threw in live coals with his bare hands into the fireship, which had grappled to the Admiral, to set it on fire the sooner. It shortly exploded, and almost all the crew were destroyed. Whether the Capudan Pacha escaped is uncertain. Most of the accounts assert that he perished; some that he escaped, but was immediately displaced on his arrival at Constantinople. Not one Greek perished in this or the similar exploit in June.

This event and a decree ordering all plate and jewels to be brought into the treasury raised a revolt at Constantinople. Fires were continually occurring of the most destructive character, the Jannisaries rose in a body, till at last the sultan was forced to yield and Halet was deposed. As the Jannisaries still clamoured, his head was taken, but out of tenderness to the Sultan's feelings, instead of nailing it to the gates of the Seraglio, it was exposed in a silver plate. As Churshid had been an officer in high standing with Halet, as he was unsuccessful in the campaign, and as he was reputed to have sequestered to his own use a part of the treasures of the Ali Pacha, an officer was sent down to Larissa to him, with a bowstring. Such was the end of the best General in the Ottoman service; who had been selected to carry on the war with Ali Pacha, and who alone of all the Turkish Generals that have appeared in this war, displayed the requisite energy, patience, & wariness for such a service. We forgot to observe that, in the course of this year, the Christian hostages, which Ali Pacha had taken in the beginning of the war and kept confined in an island in the lake of Yanina were exchanged by Churshid for his harem, which fell into the hands of the Greeks at the capture of Tripolizza. In the course of this year Athens, and at the end of it, Napoli de Romani, the most important fortress in Greece, fell into the hands of the Greeks.—Over four hundred pieces of cannon were mounted in the latter. I shall endeavour in another paper to sketch the campaign of this year.

Seamstress.

A respectable young woman (who sews very neatly) is desirous of obtaining a situation in a family, as a seamstress, for moderate compensation. She can give the most unexceptionable recommendations, and refers to Mrs Bowers, No. 14 Newbury street. Nov. 28

Family Prayer Book.

JUST published, and for sale by Cummings, Hilliard, & Co. and also for sale at this office.

"A Family Prayer-Book: containing forms of morning and evening prayers for a fortnight; with those for religious societies and individuals: second edition, revised and enlarged."

FOR sale at this office, one set of Wakefield's translation of the New Testament; also Butler's Analogy, second hand.

Boyer's Dictionary.

For sale at this Office, very cheap, Boyer's French and English Dictionary, Edinburgh edition. Also Butler's Analogy of Natural and Revealed Religion—Buck's Theological Dictionary—Kirke White's Remains.

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VOL. III.

Miscellaneous Sel

FROM FOX'S SERMO

On objections to Unitarian Ch

Fourth objection.—Unitarians pr
salvation as the reward of thei
works, and not from the grace of
To this we reply, that we expe
consequence of our good works,
have not the frequent and expre
the Scriptures. The divine favour
here and hereafter, are repeatedl
all who work righteousness. *Bless*
that feareth the Lord. Say ye to
that it shall be well with him; for
the fruit of their doings. Blessed a
heart, for they shall see God. If
into life, keep the commandments.
der to every man according to his de
who by patient continuance in well
glory, honor, and immortality, eterna
Though heaven be promised to
we do not expect it as a merited,
cious recompense. It is a gift, an
gift, promised on condition, but no
those conditions, nor capable of bei
by the virtues of any creature.
the doctrine of salvation by grace
that doctrine more closely connect
principles than with any other.
not be reconciled with the freene
grace is one reason why we reject
of vicarious sacrifice.
The last mentioned doctrine has
neously supposed to be the prop
foundation of a sinner's hope towa
demand has often been made,—If
en away, what remains to preserve
ed conscience from despair? It
plied,—A multitude of encouragin
by prophets and apostles, in the na
doning God, to all who seek his
parable of the prodigal son, whose
thos is so well adapted to reach, a
console the heart; the universal
of forgiveness to penitent transgre
ed in the discourses of Christ, con
miracles, and sealed with his blood
more is necessary? This is a scr
dation of a sinner's hope; and is it
of vice and error to be dissatisfied
press declarations of Heaven, an
mode and terms of his own for
salvation? *Nay but, O man, who*
repliest against God?
To a mind not perplexed by the
a metaphysical theology, nothing
evident than that salvation by
purchase, are directly opposed.
the representative of sinners, suff
was incurred by their transgressio
not be themselves justly liable to
If his obedience, of infinite merit
to them, they may justly claim i
ward. No room is left for the exer
or the display of grace. Their pro
is the free forgiveness of penit
and the bestowment of unmerited
which are provided for by the sy
undeservedly and absurdly cens
nouncing the scripture principle o
grace. If there be evidence for th
sanctification, let it be believed;
ency, cease to talk of the free gr
leave that phrase for those whos
not the name merely, but the rea
Calvinism, from first to last, s
experiment to ascertain how far i
exclude divine mercy from a reli
It begins with representing the
race so united with the first ma
sin of his should subject all to the
God. It proceeds to unfold a
cient for all, but restricted to a
men that they come into the wor
enemies of God and goodness,
loving the one or practising the
finally they will be doomed to ren
consequence of an offence com
they existed, and of an unbeli
they could only be rescued by s
terposition. And these are calle
grace! But when reason is co
gion, caricatured, and God libell
to complain of the perversion of
Fifth objection.—It is insinuate
anism relaxes the obligations of
is unfavorable to a life of holines
This objection is not very cons
last, which accuses us of placing
portance upon good works.
current, it deserves notice. If
reformation be all the sanctificat
requires of the transgressor; t
red, the apparent evil of sin mu
ed, and the the mind rendered
the influence of temptation.
genuine tendency of those opini
present vice and misery, virtue
as inseparably connected, and co
gage our natural desire of happi
stant service of virtue.
There is a difference betwee
and the Unitarian notion of re
deserves attention. In our appre
it may avert the punishment of